MEMORABLE PASSAGES FROM THE BIBLE

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MEMORABLE PASSAGES FROM THE BIBLE

(AUTHORIZED VERSION)

Addison's Sir Roger de Coverley.
Andersen's Fairy Tales.
Arabian Nights' Entertainments.
Arnold's Sohrab and Rustum.
Bacon's Essays.
Bible (Memorable Passages from).
Blackmore's Lorna Doone.
Browning, Mrs., Poems (Selected).
Browning's Shorter Poems.
Bryant's Poems.
Bunyan's Pilgrim's Progress.
Burke's Speech on Conciliation.
Byron's Childe Harold's Pilgrimage.
Byron's Shorter Poems.
Carlyle's Essay on Burns.
Carlyle's Heroes and Hero Worship.
Carroll's Alice's Adventures in Wonderland (Illustrated).
Chaucer's Prologue and Knight's Tale.
Church's The Story of the Iliad.
Church's The Story of the Odyssey.
Coleridge's The Ancient Mariner.
Cooper's The Deerslayer.
Cooper's The Last of the Mohicans.
Defoe's Robinson Crusoe.
De Quincey's Confessions of an English Opium-Eater.
De Quincey's Joan of Arc, and English Mail-Coach.
Dickens's A Christmas Carol, and The Cricket on the Hearth.
Dickens's A Tale of Two Cities.
Dryden's Palamon and Arcite.
Early American Orations, 1760–1824.
Edwards' (Jonathan) Sermons.
Eliot's Silas Marner.
Emerson's Essays.
Epoch-making Papers in U. S. History.
Franklin's Autobiography.
Gaskell, Mrs., Cranford. [Poems.
Goldsmith's Deserted Village and Other
Goldsmith's The Vicar of Wakefield.
Grimm's Fairy Tales.
Hawthorne's Grandfather's Chair.
Hawthorne's House of Seven Gables.
Hawthorne's Tanglewood Tales.
Hawthorne's Twice-told Tales (Selections from).
Hawthorne's Wonder-Book.
Homer's Iliad. (Butcher and Lang.)
Homer's Odyssey. (Lang, Leaf and
Irving's Life of Goldsmith. [Myers.)
Irving's Sketch Book.
Irving's The Alhambra.
Keary's Heroes of Asgard.
Kingsley's The Heroes.
Lamb's Tales from Shakespeare.
Lamb's The Essays of Elia.
Longfellow's Evangeline.
Longfellow's Hiawatha. [Poems
Longfellow's Miles Standish and Other
Longfellow's Tales of a Wayside Inn.
Lowell's The Vision of Sir Launfal.
Macaulay's Essay on Addison.
Macaulay's Essay on Hastings.
Macaulay's Essay on Lord Clive.
Macaulay's Essay on Milton.
Macaulay's Lays of Ancient Rome.
Macaulay's Life of Samuel Johnson.
Milton's Comus and Other Poems.
Milton's Paradise Lost, Bks. I and II.
Old English Ballads.
Out of the Northland.
Palgrave's Golden Treasury.
Plutarch's Lives (Cæsar, Brutus, and
Poe's Poems. [Mark Antony.)
Poe's Prose Tales (Selections from).
Pope's Homer's Iliad.
Pope's The Rape of the Lock.
Ruskin's Sesame and Lilies.
Scott's Ivanhoe.
Scott's Lady of the Lake.
Scott's Lay of the Last Minstrel.
Scott's Marmion.
Scott's Quentin Durward.
Scott's The Talisman.
Shakespeare's As You Like It.
Shakespeare's Hamlet.
Shakespeare's Henry V.
Shakespeare's Julius Cæsar.
Shakespeare's Macbeth.
Shakespeare's Merchant of Venice
Shakespeare's Twelfth Night.
Shelley and Keats: Poems.
Southern Poets: Selections.
Spenser's Faerie Queene, Book I.
Stevenson's Treasure Island.
Swift's Gulliver's Travels.
Tennyson's Idylls of the King.
Tennyson's Shorter Poems.
Tennyson's The Princess.
Thackeray's Henry Esmond.
Woolman's Journal.
Wordsworth's Shorter Poems.
Washington's Farewell Address and
Webster's Bunker Hill Orations.

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(*AUTHORIZED VERSION*)

SELECTED AND EDITED

BY

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PREFACE

THIS book is neither a Bible reader, a sacred anthology, nor yet a dictionary of popular quotations, though it bears some resemblance to all three. Its place is rather with those useful collections of excerpts which in the schools are known by the cacophonous title, "Memory Gems." It is an assemblage, that is to say, of passages suitable for memorizing. In it will be found those parts of the Authorized Version which I could wish I had myself committed to memory when I was young. If it differs from similar collections, the main differences will be found to lie in the principle of selection and the method of arrangement.

With respect to the first, it should be noted that the selection is made on literary, not on ethical or religious grounds. Here will be found what may be called the Bible idioms, — those sentences and bits of connected discourse which have become an essential part of our literary tradition.

As concerns the second point, the selections are arranged in the order of the original text. The reason for so placing them, instead of grouping them under appropriate heads or distributing them according to their difficulty, is simply that they seemed more interesting in this order than in any other. Thus arranged they show at a glance what parts and what proportions of the whole have been most congenial to the literary consciousness of the race, — assuming, of course, that the collection is fairly representative.

Time was when such a volume as this would have been superfluous. A few generations ago it would have competed in the

school and the home with the Bible itself. When the Bible was read regularly twice a day in the home and at least once a day in the schools, there was small need of making volumes of extracts from it. The Biblical phrases then formed indispensable parts of the living stream of expression, both written and oral. But that day has gone by, and seems not likely to return. It is the simple truth, obvious to any one who uses his eyes and ears, that our young people, in the mass, do not come into close and frequent contact with the Bible commonplaces; or if they do, that they are little impressed by them. One is continually struck by this fact in one's teaching. Biblical allusions and quotations, in literature or in conversation, fall for the most part on unresponsive ears. In a generation or two it seems not unlikely that many of the great Biblical passages, now the treasured idioms of the language, will undergo a rapid obsolescence. Whether the evil tendency can be counteracted by the use of a book like this is doubtful, but such a book may at least coöperate helpfully with other agencies. Young persons who turn over its pages may haply, by some pithy sentence or striking image or felicitous phrase, be startled into sudden interest, and so be led to read on, to ponder, and to commit to memory.

The notes are few and simple. They are intended to answer briefly such questions as naturally arise upon a first contact with the text. Among them are interspersed, by way of suggestion, a few literary parallels. Some exercises for committing quotations to memory have been added for the use of teachers.

F. N. SCOTT.

ANN ARBOR, MICHIGAN,
May 22, 1905.

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GENESIS

I

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

The story of creation: the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

The second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

The third day.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind,

whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

The fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

The fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image,

The sixth day.

after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

II

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

The day of rest.

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the

The making of man and the placing of him in the garden.

tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

Adam gives names to the animals.

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

The making of woman.

III

Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We

may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

The cunning serpent.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

The fall.

And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

The curse upon the serpent.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

The curse upon Adam.

And Adam called his wife's name Eve; because she was the mother of all living.

The naming of Eve.

So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.

The expulsion.

IV

The story of Cain and Abel.

Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

VI

In the days of Noah before the flood.

There were giants in the earth in those days.

VII

The coming of the flood.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.

VIII

The abating of the waters.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark. And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

Having come out of the ark Noah makes sacrifice.

And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and

cold and heat, and summer and winter, and day and night shall not cease.

IX

The words of the Lord to Noah and his sons.

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

XI

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

The building of the tower of Babel, and the confusion of tongues.

XIII

Abram would be friends with Lot.

And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

XV

After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

The visions of Abram.

And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.

And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

The Lord's promise to Abram.

XVI

And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.

The angel of the Lord prophesies to Hagar concerning Ishmael.

XVIII

And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and

The story of Abraham and the three angels.

make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

Abraham's plea in behalf of Sodom.

XIX

The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven: and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

The destruction of Sodom and Gomorrah.

But his wife looked back from behind him, and she became a pillar of salt.

Lot's wife looks back.

XXI

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the

The story of Hagar and Ishmael.

death of the child. And she sat over against him, and lifted up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

XXII

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

The proving of Abraham.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will

provide himself a lamb for a burnt offering: so they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

XXIV

The choosing of Rebekah.

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

XXV

And Jacob sod pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright.

Esau sells his birthright for a mess of pottage.

XXVII

And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

Jacob deceives Isaac.

XXVIII

And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Jacob's dream of the heavenly ladder.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

XXIX

And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

Leah and Rachel.

XXXII

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

Jacob wrestles with the angel.

XXXVII

Joseph is sold to the Ishmaelites by his brethren.

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh: and his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto

his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

XLI

Pharaoh's dream.

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

XLII

The story of Joseph and his brethren.

And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them,

and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men; thy servants are no spies. And he said unto them, Nay, but to see the nakedness of the land ye are come. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again,

and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

XLIII

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. And

Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: Could we certainly know that he would say, Bring your brother down? And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely now we had returned this second time. And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their

heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

XLIV

And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and

we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; it shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

XLV

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

XLVI

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

EXODUS

I

Now there arose up a new king over Egypt, which knew not Joseph. **The new king.**

III

And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. **Moses and the burning bush.** And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey.

V

And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. **Bricks without straw.** And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

VII

And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

Aaron triumphs over the sorcerers.

X

And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

The plague of darkness.

XIII

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

The Lord guides the Israelites through the wilderness.

XVI

And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the

children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

The Israelites long for the flesh pots of Egypt.

XVII

And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

Joshua fights with the Amalekites.

XXXII

Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.

Moses summons the Levites to slay the worshippers of the golden calf.

XXXIV

And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

The Lord appears to Moses on Mount Sinai.

LEVITICUS

XIX

The words of the Lord to Moses.

Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.

NUMBERS

XII

The meekness of Moses.

Now the man Moses was very meek, above all the men which were upon the face of the earth.

XX

The smiting of the rock.

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

XXI

The brazen serpent.

And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

XXII

And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast

smitten me these three times? And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

Balaam's ass speaks.

XXIII

Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

Balaam blesses Israel.

XXIV

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

DEUTERONOMY

III

And I besought the Lord at that time, saying, O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee,

Moses views the promised land, but may not enter it.

let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

V

The Ten Commandments.

I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates: that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.

Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

VIII

The last injunctions of Moses to the Israelites.

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

XI

Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

XIII

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as

thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

XIX

Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.

And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

XXVIII

Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

XXIX

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

XXX

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.

XXXII

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

XXXIII

Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

XXXIV

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

The death of Moses.

JOSHUA

VI

And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a

The fall of Jericho.

great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

X

Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

Joshua stays the course of the sun and moon.

XXIII

And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

Last words of Joshua.

JUDGES

V

The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

The song of Deborah and Barak.

They fought from heaven; the stars in their courses fought against Sisera.

Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

He asked water, and she gave him milk; she brought forth butter in a lordly dish.

She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

At her feet he bowed, he fell, he lay down: at her feet, he bowed, he fell: where he bowed, there he fell down dead.

The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

Her wise ladies answered her, yea, she returned answer to herself:

Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil?

So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might.

VIII

And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

Gideon's reply to the men of Ephraim.

IX

The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the

olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

Jotham's parable of the trees.

XII

And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over, that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

The test of Shibboleth.

XV

And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease. And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

Samson slays the Philistines.

And when he came unto Lehi, the Philistines shouted against him : and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

XVI

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

Samson and Delilah.

XX

Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh.

The assembling of Israel.

And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house.

RUTH

I

And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.

Ruth refuses to leave Naomi.

I SAMUEL

III

And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; that the Lord called Samuel: and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me.

The calling of Samuel.

And Eli perceived that the Lord had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

IV

Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

The Philistines nerve themselves for the fight.

XIII

But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.

Saul is rebuked by Samuel.

XVII

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants

David slays Goliath.

to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

And Saul armed David with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall

know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone.

XXII

David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him.

David flees from Saul to the cave Adullam.

II SAMUEL

I

The beauty of Israel is slain upon thy high places: how are the mighty fallen!

The lamentation of David over Saul and Jonathan.

Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!

X

David's servants are mistreated by Hanun.

When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.

XII

And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.

The parable of the ewe lamb.

And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man.

XIV

The wise woman of Tekoah speaks to David.

For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth he devise means, that his banished be not expelled from him.

XVIII

And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

David learns of the death of Absalom, and laments.

And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings. And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still. And, behold, Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

I KINGS

VI

The building of Solomon's Temple.

And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.

IX

The words of the Lord to Solomon.

But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people.

XVII

The miracle of the widow's cruse.

For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

XVIII

Elijah mocks the priests of Baal.

And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any

that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

XIX

And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

The still small voice.

XX

And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

Ahab's message to the king of Syria.

II KINGS

II

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee,

Elijah is rapt up to heaven in a chariot of fire.

it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horseman thereof! And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over.

IV

And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head! And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

The child of the Shunammite woman dies.

And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof.

Death in the pot.

IX

And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.

The driving of Jehu.

XX

And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

The shadow goes backward on the dial of Hezekiah.

ESTHER

V

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom. And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. Then the king said,

Esther invites the king and Haman to a banquet.

Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared. And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed. Then answered Esther, and said, My petition and my request is; If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai. Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife. And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

VI

On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were

read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

The man whom the king delighteth to honour.

And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in. So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself. And Haman answered the king, For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

VII

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.

Esther's banquet.

Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen. And Harbonah, one of the chamberlains, said before the king, Behold also the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

Haman is hanged on his own gallows.

JOB

I

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. Now there was a day when the sons of God

came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? thou hast blest the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

Satan is permitted to make trial of Job.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and,

Job loses his possessions and his children.

behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said,

Job is resigned to his bereavement.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

II

And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

Job is afflicted with boils.

So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

III

For now should I have lain still and been quiet, I should have slept: then had I been at rest,

Job longs for death.

With kings and counsellors of the earth, which built desolate places for themselves;

There the wicked cease from troubling; and there the weary be at rest.

There the prisoners rest together; they hear not the voice of the oppressor.

The small and great are there; and the servant is free from his master.

Wherefore is light given to him that is in misery, and life unto the bitter in soul;

Which long for death, but it cometh not; and dig for it more than for hid treasures.

IV

Now a thing was secretly brought to me, and mine ear received a little thereof.

The vision and words of Eliphaz.

In thoughts from the visions of the night, when deep sleep falleth on men,

Fear came upon me, and trembling, which made all my bones to shake.

Then a spirit passed before my face; the hair of my flesh stood up:

It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying,

Shall mortal man be more just than God? shall a man be more pure than his Maker?

V

Yet man is born unto trouble, as the sparks fly upward.

He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

VI

How forcible are right words! but what doth your arguing reprove?

The reply of Job.

VII

My days are swifter than a weaver's shuttle, and are spent without hope.

As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more.

He shall return no more to his house, neither shall his place know him any more.

I would not live alway: let me alone; for my days are vanity.

X

Are not my days few? cease then, and let me alone, that I may take comfort a little,

Before I go whence I shall not return, even to the land of darkness and the shadow of death;

A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

XI

The words of Zophar.

And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

XII

Job makes reply to his comforters.

And Job answered and said,

No doubt but ye are the people, and wisdom shall die with you.

XIII

Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

XIV

Man that is born of a woman is of few days, and full of trouble.

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

XVI

Then Job answered and said,

I have heard many such things: miserable comforters are ye all.

XVIII

Bildad pictures the fate of the wicked man.

His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

XIX

Job describes his affliction.

My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

Oh that my words were now written! oh that they were printed in a book!

Hope springs up in him.

That they were graven with an iron pen and lead in the rock for ever!

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God.

XXVIII

The praise of wisdom.

But where shall wisdom be found? and where is the place of understanding?

Man knoweth not the price thereof; neither is it found in the land of the living.

The depth saith, It is not in me: and the sea saith, It is not with me.

It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

XXIX

Job recalls his former happy state.

When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

Because I delivered the poor that cried, and the fatherless, and him that had none to help him.

The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

I was eyes to the blind, and feet was I to the lame.

XXX

His present misery.

For I know that thou wilt bring me to death, and to the house appointed for all living.

I am a brother to dragons, and a companion to owls.

XXXI

Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book.

XXXV

Therefore doth Job open his mouth in vain; he multiplieth words without knowledge. — Elihu rebukes Job.

XXXVII

Fair weather cometh out of the north: with God is terrible majesty. — The majesty of God.

XXXVIII

Then the Lord answered Job out of the whirlwind, and said, — God speaks to Job out of the whirlwind.

Who is this that darkeneth counsel by words without knowledge?

Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

When the morning stars sang together, and all the sons of God shouted for joy?

Or who shut up the sea with doors, when it brake forth?

And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

XXXIX

Hast thou given the horse strength? hast thou clothed his neck with thunder?

Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

The quiver rattleth against him, the glittering spear and the shield.

He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.

He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

XLI

Canst thou draw out leviathan with a hook? or his tongue with a cord which thou lettest down?

His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

PSALMS

I

The good shall prosper.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

II

The vain imaginings of the wicked.

Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying,

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

IV

The light of God's countenance.

There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us.

VIII

Man a little lower than the angels.

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

XIV

The worst of possible worlds.

The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

XV

The upright man.

Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

XVI

The joy of life.

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

XVII

The Great Protector.

Keep me as the apple of the eye; hide me under the shadow of thy wings.

XVIII

The time of affliction.

The sorrows of death compassed me, and the floods of ungodly men made me afraid.

The coming of the Almighty.

He bowed the heavens also, and came down: and darkness was under his feet.

And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

XIX

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

God in nature and in the heart of man.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

XXIII

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

The Good Shepherd.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

XXIV

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

God's world.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob.

Lift up your heads, O ye gates: and be ye lifted up, ye everlasting doors: and the King of glory shall come in.

The coming of the King of glory.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory.

XXX

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

A song of thanksgiving.

For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

XXXI

I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

God's mercies.

And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

Safe-keeping.

XXXIII

The Lord surveys man and all his works.

From the place of his habitation he looketh upon all the inhabitants of the earth.

He fashioneth their hearts alike; he considereth all their works.

XXXIV

Self-restraint in speech.

Keep thy tongue from evil, and thy lips from speaking guile.

XXXVII

I have been young, and now am old: yet have I not seen the righteous forsaken, nor his seed begging bread.

The salvation of the righteous.

I have seen the wicked in great power, and spreading himself like a green bay tree.

Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

Mark the perfect man, and behold the upright: for the end of that man is peace.

XXXIX

My heart was hot within me: while I was musing the fire burned: then spake I with my tongue,

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

The span of life.

Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity.

Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

XLI

The blessedness of giving.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

A prayer for deliverance.

All that hate me whisper together against me: against me do they devise my hurt.

An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.

XLII

Disquietude and hope.

As the hart panteth after the water brooks, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God: when shall I come and appear before God?

My tears have been my meat day and night, while they continually say unto me, Where is thy God?

When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

Why art thou cast down, O my soul? and why art thou dis-

quieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.

O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

XLV

Fluent speech.

My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer.

XLVI

The ever-present help.

God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

God is in the midst of her: she shall not be moved: God shall help her, and that right early.

XLVII

A shout of praise.

God is gone up with a shout, the Lord with the sound of a trumpet.

XLVIII

The beauty of Zion.

Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

XLIX

The futility of riches.

They that trust in their wealth, and boast themselves in the multitude of their riches;

None of them can by any means redeem his brother, nor give to God a ransom for him:

For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

Their inward thought is, that their houses shall continue for ever, and their dwellingplaces to all generations; they call their lands after their own names.

Nevertheless man being in honour abideth not: he is like the beasts that perish.

L

The earth is the Lord's.

For every beast of the forest is mine, and the cattle upon a thousand hills.

LI

Purification.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

LV

In time of trouble.

My heart is sore pained within me: and the terrors of death are fallen upon me.

Fearfulness and trembling are come upon me, and horror hath overwhelmed me.

And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.

Betrayal of friendship.

For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:

But it was thou, a man mine equal, my guide, and mine acquaintance.

We took sweet counsel together, and walked unto the house of God in company.

Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

As for me, I will call upon God; and the Lord shall save me.

Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

The smiler with the knife.

The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

LVII

Triumph over the oppressor.

They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves.

My heart is fixed, O God, my heart is fixed: I will sing and give praise.

Awake up, my glory; awake, psaltery and harp: I myself will awake early.

LVIII

The voice of the charmers.

Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear; Which will not hearken to the voice of charmers, charming never so wisely.

LX

Vanity of human aid.

Give us help from trouble: for vain is the help of man.

LXII

The sure defence.

Truly my soul waiteth upon God: from him cometh my salvation.

He only is my rock and my salvation; he is my defence; I shall not be greatly moved.

The powerlessness of man.

Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

LXXII

He shall come down like rain upon the mown grass: as showers that water the earth.

The righteous king.

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

LXXIII

The sudden confusion of the wicked.

As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.

LXXV

I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

Lift not up your horn on high: speak not with a stiff neck.

God the judge.

For promotion cometh neither from the east, nor from the west, nor from the south.

But God is the judge: he putteth down one, and setteth up another.

LXXXIV

How amiable are thy tabernacles, O Lord of hosts!

The pleasantness of God's house.

My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

Blessed are they that dwell in thy house: they will be still praising thee.

Blessed is the man whose strength is in thee; in whose heart are the ways of them.

Who passing through the valley of Baca make it a well; the rain also filleth the pools.

They go from strength to strength, every one of them in Zion appeareth before God.

For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

LXXXV

Mercy and truth are met together; righteousness and peace have kissed each other.

In the day of forgiveness.

XC

The everlasting God.

Lord, thou hast been our dwellingplace in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten: and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

XCI

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. *God our refuge.*

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

XCII

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. *The righteous man shall prosper.*

XCIII

The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved. *The majesty of the Almighty.*

Thy throne is established of old: thou art from everlasting.

The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves.

The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

XCVII

The Lord reigneth: let the earth rejoice; let the multitude of isles be glad thereof.

CII

Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed:

But thou art the same, and thy years shall have no end.

CIII

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

The mercies of the Lord.

He will not always chide: neither will he keep his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame: he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.

CIV

Man goeth forth unto his work and to his labour until the evening. — Man's work.

CVII

They that go down to the sea in ships, that do business in great waters;

These see the works of the Lord, and his wonders in the deep. — The wonders of the Lord in the deep.

For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man, and are at their wit's end.

Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

He maketh the storm a calm, so that the waves thereof are still.

Then are they glad because they be quiet; so he bringeth them unto their desired haven.

CXV

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. — Praise belongs to God.

CXVI

I said in my haste, All men are liars. — A hasty word.

Precious in the sight of the Lord is the death of his saints. — The Lord cherishes his saints.

CXVIII

The lowly exalted.

The stone which the builders refused is become the head stone of the corner.

CXIX

The light-giving word.

Thy word is a lamp unto my feet, and a light unto my path.

CXXI

God our preserver.

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

CXXII

A salutation.

Peace be within thy walls, and prosperity within thy palaces.

CXXIII

Waiting on the Lord.

Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.

Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

CXXIV

God with us.

If it had not been the Lord who was on our side, now may Israel say;

If it had not been the Lord who was on our side, when men rose up against us:

Then they had swallowed us up quick, when their wrath was kindled against us:

Then the waters had overwhelmed us, the stream had gone over our soul:

Then the proud waters had gone over our soul.

Blessed be the Lord, who hath not given us as a prey to their teeth.

Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

Our help is in the name of the Lord, who made heaven and earth.

CXXV

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.

CXXVI

The return from captivity.

When the Lord turned again the captivity of Zion, we were like them that dream.

Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them.

The Lord hath done great things for us; whereof we are glad.

Turn again our captivity, O Lord, as the streams in the south.

They that sow in tears shall reap in joy.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

CXXVII

Dependence on the Lord.

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

The blessing of children.

As arrows are in the hand of a mighty man; so are children of the youth.

Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

CXXX

A cry for aid.

Out of the depths have I cried unto thee, O Lord.

Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

CXXXIII

Brotherly love.

Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

CXXXVII

Longing in captivity.

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land?

If I forget thee, O Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

CXXXIX

God is everywhere.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me.

If I say, Surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night

shineth as the day: the darkness and the light are both alike to thee.

I will praise thee: for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

The marvel of creation.

CXLVI

No help in man.

Put not your trust in princes, nor in the son of man, in whom there is no help.

PROVERBS

I

In time of temptation.

My son, if sinners entice thee, consent thou not.

The voice of wisdom.

Wisdom crieth without; she uttereth her voice in the streets.

III

The praise of wisdom.

Happy is the man that findeth wisdom, and the man that getteth understanding:

For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Length of days is in her right hand; and in her left hand riches and honour.

Her ways are ways of pleasantness, and all her paths are peace.

IV

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

But the path of the just is as the shining light, that shineth more and more unto the perfect day. **The way of the just.**

Keep thy heart with all diligence; for out of it are the issues of life. **The issues of life.**

VI

Go to the ant, thou sluggard; consider her ways, and be wise: **A word to the slothful.**

Which having no guide, overseer, or ruler,

Provideth her meat in the summer, and gathereth her food in the harvest.

How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

Yet a little sleep, a little slumber, a little folding of the hands to sleep:

So shall thy poverty come as one that travelleth, and thy want as an armed man.

VIII

For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

I wisdom dwell with prudence, and find out knowledge of witty inventions. **Wisdom is incomparable.**

X

A wise son maketh a glad father: but a foolish son is the heaviness of his mother. **The wise son and the foolish.**

XI

The value of good counsel. Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

The danger of surety. He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure.

The indiscreet woman. As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

XII

Kindness to animals. A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

XIII

Hope deferred. Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

The way of the transgressor. Good understanding giveth favour: but the way of transgressors is hard.

XIV

The way of prudence. The simple believeth every word: but the prudent man looketh well to his going.

Futile words. In all labour there is profit: but the talk of the lips tendeth only to penury.

Triumph even in death. The wicked is driven away in his wickedness: but the righteous hath hope in his death.

National righteousness. Righteousness exalteth a nation: but sin is a reproach to any people.

XV

Gentle speech. A soft answer turneth away wrath: but grievous words stir up anger.

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. **Contentment.**

The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

Better is little with the fear of the Lord, than great treasure and trouble therewith.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

A wise son maketh a glad father: but a foolish man despiseth his mother. **The wise and the foolish son.**

A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it! **The seasonable word.**

XVI

A man's heart deviseth his way: but the Lord directeth his steps. **Man proposes but God disposes.**

Pride goeth before destruction, and a haughty spirit before a fall. **Pride before a fall.**

The hoary head is a crown of glory, if it be found in the way of righteousness. **The honor of old age.**

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. **Self-control.**

The lot is cast into the lap; but the whole disposing thereof is of the Lord. **Chance and Providence.**

XVII

A gift is as a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth. **A gift is a blessed thing.**

He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends. **Charitable silence.**

The virtue of cheerfulness.

A merry heart doeth good like a medicine: but a broken spirit drieth the bones.

The giver of bribes.

A wicked man taketh a gift out of the bosom to pervert the ways of judgment.

Wisdom not far to seek.

Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth.

The foolish son a grief to his parents.

A foolish son is a grief to his father, and bitterness to her that bare him.

Reserved power.

He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.

XVIII

A resolute spirit.

The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

Alter ego.

A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.

XIX

Lending to the Lord.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

XX

The unwisdom of intemperance.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

The hearing ear and the seeing eye.

The hearing ear, and the seeing eye, the Lord hath made even both of them.

Sloth and poverty.

Love not sleep, lest thou come to poverty: open thine eyes, and thou shalt be satisfied with bread.

The boaster.

It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.

XXI

It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house. — A brawling woman.

XXII

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold. — Value of a good name.

Train up a child in the way he should go: and when he is old, he will not depart from it. — The training of the child.

The rich ruleth over the poor, and the borrower is servant to the lender. — The slavery of debt.

Remove not the ancient landmark, which thy fathers have set. — Sacredness of ancient landmarks.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men. — The rewards of diligence.

XXIII

Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven. — Riches have wings.

Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: — The evil-minded host.

For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

Be not among winebibbers; among riotous eaters of flesh: — Intemperance in food and drink.

For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.

XXIV

The strength of wisdom.

A wise man is strong; yea, a man of knowledge increaseth strength.

XXV

The dangers of presumption.

Put not forth thyself in the presence of the king, and stand not in the place of great men:

For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

The apt word.

A word fitly spoken is like apples of gold in pictures of silver.

Joy in good news.

As cold waters to a thirsty soul, so is good news from a far country.

XXVI

No curse without reason.

As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

Self conceit.

Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

Sluggard fear.

The slothful man saith, There is a lion in the way; a lion is in the streets.

Sluggard presumption.

The sluggard is wiser in his own conceit than seven men that can render a reason.

The deed returns upon the doer.

Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

XXVII

Boast not thyself of to morrow; for thou knowest not what a day may bring forth. — The unknown morrow.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. — Avoid self-praise.

Open rebuke is better than secret love.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful. — Friendly wounds.

A continual dropping in a very rainy day and a contentious woman are alike. — The weariness of contention.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. — The human whetstone.

As in water face answereth to face, so the heart of man to man. — Communion.

Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him. — Ingrained folly.

XXVIII

The wicked flee when no man pursueth: but the righteous are bold as a lion. — The courage of righteousness.

A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent. — Hasty gain-getting.

XXIX

Where there is no vision, the people perish: but he that keepeth the law, happy is he. — The happy keeper of the law.

XXX

Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me. — Via media.

The daughters of the horseleech.

The horseleech hath two daughters, crying, Give, give.

There be three things which are too wonderful for me, yea, four which I know not:

Four wonders.

The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

XXXI

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

The virtuous woman.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

ECCLESIASTES

I

Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.

The vanity of human life.

What profit hath a man of all his labour which he taketh under the sun?

One generation passeth away, and another generation cometh: but the earth abideth for ever.

The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.

The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.

All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.

There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.

For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

II

The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.

III

To every thing there is a season, and a time to every purpose under the heaven:

A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; The seasons of things.

A time to kill, and a time to heal; a time to break down, and a time to build up;

A time to weep, and a time to laugh; a time to mourn, and a time to dance.

V

When the vow is made. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

VII

The excellence of a good life. A good name is better than precious ointment; and the day of death than the day of one's birth.

The vanity of foolish mirth. It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

The contrasts of life. In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.

Nothing too much. Be not righteous over much, neither make thyself over wise: why shouldest thou destroy thyself?

Many inventions. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

VIII

Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

A praise of mirth.

IX

For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

The living and the dead.

For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Work while it is day.

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

The might of time and chance.

XI

Cast thy bread upon the waters: for thou shalt find it after many days.

Bread cast upon the waters.

If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

The law of nature.

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Trustful work.

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

The joy of living.

But if a man live many years, and rejoice in them all; yet

let him remember the days of darkness ; for they shall be many. All that cometh is vanity.

Rejoice, O young man, in thy youth : and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but know thou, that for all these things God will bring thee into judgment.

XII

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ;

The evil days.

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain :

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low ;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail : because man goeth to his long home, and the mourners go about the streets :

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was : and the spirit shall return unto God who gave it.

The words of the preacher.

Vanity of vanities, saith the Preacher ; all is vanity.

And moreover, because the Preacher was wise, he still taught

the people knowledge ; yea, he gave good heed, and sought out, and set in order many proverbs.

The Preacher sought to find out acceptable words : and that which was written was upright, even words of truth.

The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.

And further, by these, my son, be admonished : of making many books there is no end ; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter : Fear God, and keep his commandments : for this is the whole duty of man.

The whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

SONG OF SOLOMON

II

Stay me with flagons, comfort me with apples : for I am sick of love.

Love-sickness.

My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

The coming of spring.

For, lo, the winter is past, the rain is over and gone ;

The flowers appear on the earth ; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

Take us the foxes, the little foxes, that spoil the vines : for our vines have tender grapes.

The little foxes.

VI

Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners ?

A face.

VIII

Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

The power of love.

Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

ISAIAH

I

The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

The sinful nation.

Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

II

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks:

The reign of peace.

nation shall not lift up sword against nation, neither shall they learn war any more.

III

The punishment of Judah.

For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water.

The rulers rebuked.

What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

V

The confusion of good and evil.

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

VI

The vision of Isaiah.

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from

off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

VIII

Seek the law of the Lord.

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

IX

The light of the world.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

XI

Spiritual gifts.

And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

In time of peace.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

XIV

The fall of Babylon.

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

XXI

The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land. *The terror from the desert.*

And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. *News of fallen Babylon.*

The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? *A call to the watchman.*

XXII

And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die. *The pleasures of the moment.*

And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. *The elevation of Eliakim.*

XXIII

Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? *Princely Tyre.*

XXV

And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. *A feast of fat things.*

XXVIII

Precept upon precept.

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.

XXX

Vain helpers.

For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever.

XXXIII

The everlasting city.

Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

XXXV

The restoration of Israel.

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

XXXVI

Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

A broken reed.

XXXVIII

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live.

The king must die.

XL

Comfort ye, comfort ye my people, saith your God.

A message of comfort.

Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:

The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass.

The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

The littleness of earthly things.

Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

XLII

Impartial justice.

A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

XLVIII

And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

Water from the rock.

LIII

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

The man of sorrows.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten

of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

LV

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

The invitation.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

The words and ways of the Lord.

LX

The glory of the Lord.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

The reward of righteousness.

A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

LXI

To appoint unto them that mourn in Zion, to give unto them

Mourning turned to joy.

beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified.

LXIII

I have trodden the winepress alone; and of the people there

The winepress of wrath.

was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

LXIV

But we are all as an unclean thing, and all our righteous-

Self-abasement.

nesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

LXV

I have spread out my hands all the day unto a rebellious

A rebellious people.

people, which walketh in a way that was not good, after their own thoughts; which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day,

JEREMIAH

VI

They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. **False comfort.**

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. **The old paths.**

VII

Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. **The call to repentance.**

VIII

Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered? **Balm of Gilead.**

XIII

Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil. **The habit of evil-doing.**

XVII

The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars. **Judah's sin.**

XXXI

Thus saith the Lord ; A voice was heard in Ramah, lamentation, and bitter weeping ; Rachel weeping for her children refused to be comforted for her children, because they were not.

Rachel weeping for her children.

In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

The inheritance of sin.

XXXII

And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror ; and hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey.

A land flowing with milk and honey.

XXXVI

Now the king sat in the winter house in the ninth month : and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

The burning of the roll.

EZEKIEL

I

The appearance of the wheels and their work was like unto the colour of a beryl : and they four had one likeness : and their appearance and their work was as it were a wheel in the middle of a wheel.

Ezekiel's vision.

XXXVII

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

The valley of dry bones.

THE BOOK OF DANIEL

II

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine

gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

Nebuchadnezzar's dream.

III

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then a herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute,

The story of Shadrach, Meshach, and Abed-nego.

harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image: and whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou has set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego? do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his

visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

V

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar,

while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

Belshazzar's feast.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master

of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and

his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain.

VI

It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

The story of Daniel in the lions' den.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he

laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

XII

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

The sealing of the book.

JOEL

II

The spirit of prophecy.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

III

The valley of decision.

Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

MICAH

IV

Peace among nations.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

HABAKKUK

II

The plain record.

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

ZECHARIAH

I

Your fathers, where are they? and the prophets, do they live for ever? **Mortality.**

IV

For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth. **The day of small things.**

IX

Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee. **Prisoners of hope.**

XIII

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. **The betrayal.**

MALACHI

IV

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. **The sun of righteousness.**

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

ST. MATTHEW

II

The star in the east.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

IV

Not by bread alone.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

V

The sermon on the mount.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

The salt of the earth.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

The light of the world.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Plainness of speech.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

The old law and the new.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that

hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

VI

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. But when thou doest alms, let not thy left hand know what thy right hand doeth.

Alms-giving.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:

Prayer.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

The Lord's Prayer.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Forgiveness of trespasses.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil,

Heavenly treasures.

thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature?

God or mammon.

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

The lilies of the field.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Seek righteousness first.

VII

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thy own eye?

The mote and the beam.

Pearls before swine.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

The willing giver.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone?

The golden rule.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

The strait and narrow way.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

False prophets.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Wherefore by their fruits ye shall know them.

The two foundations.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

VIII

For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

Authority.

And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead.

The test of discipleship.

And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Christ rebukes the tempest.

IX

But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

Healing is for the sick.

Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

New wine in old bottles.

Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.

The dearth of labourers.

X

Abandonment.

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

An innocent shrewdness.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

The two deaths.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Men and sparrows.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

XI

The shaken reed.

And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

Wisdom justified.

The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

The wisdom of babes.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Rest for the weary.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

XII

And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

The divided house.

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

Like from like.

XIII

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

Parable of the sower.

Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

The pearl of great price.

Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

Treasures new and old.

Prophets without honour.

And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

XIV

Christ walks upon the sea.

And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

XV

Blind leaders of the blind.

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

XVI

He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

Signs of the times.

Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Peter is rebuked.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Dying to live.

XVII

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

The transfiguration.

XVIII

And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

The greatness of humility.

How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

The lost sheep.

XIX

For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

The sanctity of marriage.

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

Children not forbidden.

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

The camel and the needle's eye.

XX

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

Summons to work.

So the last shall be first, and the first last: for many be called, but few chosen.

The chosen few.

XXI

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the

tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The casting out of the money changers.

XXII

The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

The parable of the wedding garment.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called but few are chosen.

What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

The colloquy of the tribute money.

XXIII

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Blind guides.

Whited sepulchres.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

The perversity of Jerusalem.

XXIV

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

Wars and rumours of wars.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house.

The abomination of desolation.

For wheresoever the carcass is, there will the eagles be gathered together.

The gathering of the eagles.

Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.

The summons.

XXV

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

The wise and the foolish virgins.

Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

The faithful servant.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

The reward of faithful service.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye

In the day of judgment.

visited me: I was in prison, and ye came unto me. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

XXVI

The ever-present poor.

For ye have the poor always with you; but me ye have not always.

The spirit and the flesh.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

The accusation of Peter.

And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

ST. MARK

II

The Sabbath made for man.

And he said unto them, The sabbath was made for man, and not man for the sabbath.

III

The divided house.

And if a house be divided against itself, that house cannot stand.

IV

The order of ripening.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

Christ rebukes the sea.

V

And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

The name of the unclean spirit.

And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

The evil spirit cast out.

IX

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched.

The offensive hand.

XII

And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living.

The widow's mites.

ST. LUKE

II

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

Good tidings.

Lord, now lettest thou thy servant depart in peace, according to thy word.

Fulfilment.

III

And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

The barren tree.

IV

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Physician, heal thyself.

VI

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

The danger of universal acclaim.

Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

Good measure.

VIII

For nothing is secret, that shall not be made manifest ; neither any thing hid, that shall not be known and come abroad.

The open secret.

X

And into whatsoever house ye enter, first say, Peace be to this house. And in the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house.

The labourer worthy of his hire.

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way ; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was ; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him : and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy

The good Samaritan.

on him. Then said Jesus unto him, Go, and do thou likewise.

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

The one thing needful.

XII

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

The sudden summons.

XIII

He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

The unfruitful fig tree.

XIV

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Counting the cost.

XV

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods

that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

The story of the prodigal son.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou

never gavest me a kid, that I might make merry with my friends: and he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

XVI

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

The children of this world.

XIX

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

The austere nobleman.

XXIII

The green tree and the dry.

For if they do these things in a green tree, what shall be done in the dry?

The just counsellor.

And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just.

XXIV

At Emmaus.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

ST. JOHN

I

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life: and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

The word.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.

The witness of the Light.

He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

The voice from the wilderness.

And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Good out of Nazareth.

III

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

The mystery of re-birth.

IV

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The water of life.

Spiritual worship.

God is a Spirit: and they that worship him must worship him in spirit and in truth.

V

The shining light.

He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

VI

The miracle of the loaves and fishes.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

VII

Righteous judgment.

Judge not according to the appearance, but judge righteous judgment.

VIII

The light of the world.

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Other-worldliness.

And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

Truth the emancipator.

And ye shall know the truth, and the truth shall make you free.

Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

The father of lies.

IX

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Work while it is day.

X

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.

The good shepherd.

XI

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

The resurrection and the life.

XIV

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you

The way, the truth, and the life.

unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

XV

The supreme test.

Greater love hath no man than this, that a man lay down his life for his friends.

XXI

The doings of Christ.

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

THE ACTS

VIII

The unpurchasable gift.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

IX

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

The conversion of Saul.

And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Saul receives his sight.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

The good Dorcas.

XVII

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof

The baser sort.

Paul speaks on Mars' hill.

thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

XIX

Diana of the Ephesians.

And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

XX

The blessedness of giving.

I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

XXII

I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

At the feet of Gamaliel.

XXIV

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

The power of truth.

XXV

For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

The appeal to Cæsar.

XXVI

And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

Paul before Festus and Agrippa.

XXVIII

Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

A stubborn people.

ROMANS

II

No respecter of persons.

For there is no respect of persons with God. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

Self-scrutiny.

IV

Hoping against hope.

Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

VI

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

The infirmity of the flesh.

The wages of sin.

VIII

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. The expectation of the creature.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose. The best of worlds.

X

For I bear them record that they have a zeal of God, but not according to knowledge. Zeal without knowledge.

XII

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. The conduct of life.

XIII

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Submission.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Love the fulfilment of the law.

XIV

To every man his own opinion.

One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

Living and dying to the Lord.

I CORINTHIANS

I

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.

God's instruments.

III

I have planted, Apollos watered; but God gave the increase. The share of each in the work.

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Trial by fire.

IV

And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. A warning against pride.

V

For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. A spiritual presence.

VII

But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away. Self-denial.

IX

To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. All things to all men.

X

Self-distrust.

Wherefore let him that thinketh he standeth take heed lest he fall.

The earth is the Lord's.

For the earth is the Lord's and the fulness thereof.

XIII

Praise of charity.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

XIV

For if the trumpet give an uncertain sound, who shall prepare himself to the battle? Confidence.

Let all things be done decently and in order. Decency.

XV

Be not deceived: evil communications corrupt good manners. Evil communications.

The first man is of the earth, earthy: the second man is the Lord from heaven. Regenerated man.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Victory over death.

II CORINTHIANS

III

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God: who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. The letter and the spirit.

Seeing then that we have such hope, we use great plainness of speech. Plainness of speech.

V

Walking by faith.

Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: for we walk by faith, not by sight.

VI

For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation. By honour and dishonour, by evil report and good report: as deceivers, and yet true; as sorrowful, yet alway rejoicing: as poor, yet making many rich; as having nothing, and yet possessing all things.

The accepted time.

Through light and darkness.

XI

Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Paul glories in his sufferings.

XII

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. A thorn in the flesh.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Strength in weakness.

GALATIANS

V

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Fallen from grace.

A little leaven leaveneth the whole lump. The work of the leaven.

VI

For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. The law of retribution.

EPHESIANS

II

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. The reconciler.

IV

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

Wind of doctrine.

Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath.

The sins of lying and unrelenting anger.

PHILIPPIANS

I

For to me to live is Christ, and to die is gain.

Gainful living and dying.

IV

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The peace of God.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.

High thinking.

Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

Content-ment.

COLOSSIANS

II

Touch not; taste not; handle not. — Abstinence.

III

Set your affection on things above, not on things on the earth. — Sursum corda!

IV

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. — The seasoning of speech.

I THESSALONIANS

I

Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. — Faith, love, and hope.

IV

We beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work, with your own hands as we commanded you. — Study to be quiet.

I TIMOTHY

I

Lawful use of the law.

But we know that the law is good, if a man use it lawfully.

III

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre: but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity.

The character of the bishop.

V

Deniers of the faith.

But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

Idlers and busybodies.

And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

Wine for infirmities.

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

VI

The root of all evil.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal

life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

A charge to the rich.

O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.

False science.

II TIMOTHY

II

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

The honest workman.

IV

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

The duty of the Christian.

I have fought a good fight, I have finished my course, I have kept the faith.

The good fight.

TITUS

I

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

The pure and the defiled.

HEBREWS

II

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

A little lower than the angels.

V

For when for the time ye ought to be teachers, ye have need that one teach you again*which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Strong meat for the strong.

X

It is a fearful thing to fall into the hands of the living God.

The living God.

XI

Now faith is the substance of things hoped for, the evidence of things not seen.

Faith defined.

And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

The trials of the faithful.

XII

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. The cloud of witnesses.

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. Chastenings of love.

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. Just men made perfect.

XIII

Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Entertaining angels unawares.

Jesus Christ the same yesterday, and to day, and for ever. The unchanging.

JAMES

I

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. The reward of endurance.

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. Swift to hear, slow to speak.

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a

Doers of the word.

doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

III

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! But the tongue can no man tame; it is an unruly evil, full of deadly poison.

The unruly tongue.

I PETER

II

Concerning due respect.

Honour all men. Love the brotherhood. Fear God. Honour the king.

III

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Inward adornment.

Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

The weaker vessel.

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous.

Courtesy.

IV

And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

The mantle of charity.

II PETER

I

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts.

The daystar.

REVELATION

II

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

Faithfulness unto death.

But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Enduring to the end.

III

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

The lukewarm.

V

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.

The new song.

VI

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

The man on the white horse.

Death on the pale horse.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?

The opening of the sixth seal.

VII

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

The great multitude.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

The redeemed.

VIII

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

Silence in heaven.

IX

The desire of death.

And in those days shall men seek death, and shall not find it: and shall desire to die, and death shall flee from them.

XIV

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Worshippers of the beast.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

The blessed dead.

And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth: for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

The winepress of God's wrath.

XVIII

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

The fall of Babylon.

XIX

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

The voice of many waters.

XXI

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

The new heaven and earth.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

The death of death.

XXII

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.

The beginning and the end.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

The water of life.

NOTES

Pages 1–5. The story of creation is retold in poetic form in Milton's *Paradise Lost*, Book VII.

P. 1, l. 5. "There are occasions when the simplest and fewest words surpass in effect all the wealth of rhetorical amplification. An example may be seen in the passage which has been a favorite illustration from the days of Longinus to our own. 'God said: Let there be light! and there was light.' This is a conception of power so calm and simple that it needs only to be presented in the fewest and plainest words, and would be confused or weakened by any suggestion of accessories. Let us amplify the expression in the redundant style of musically eloquent writers: 'God, in the magnificent fulness of creative energy, exclaimed: Let there be light! and lo! the agitating fiat immediately went forth, and thus in one indivisible moment the whole universe was illumined.' We have here a sentence which I am certain many a writer would, in secret, prefer to the masterly plainness of Genesis. It is not a sentence that would have captivated critics." — George Henry Lewes, *Principles of Success in Literature.*

P. 3, ll. 21–24.

> "And never yet, since high in Paradise
> O'er the four rivers the first roses blew,
> Came purer pleasure unto mortal kind
> Than lived thro' her, who in that perilous hour
> Put hand to hand beneath her husband's heart,
> And felt him hers again: she did not weep,
> But o'er her meek eyes came a happy mist
> Like that which kept the heart of Eden green
> Before the useful trouble of the rain."
>
> — Tennyson, *Geraint and Enid.*

P. 5, l. 29. **Eve** in the Hebrew means *life*.

l. 32. **Cherubim.** 'Cherubims' in the Authorized Version.

P. 6, ll. 17–20.

> "Which blood, like sacrificing Abel's, cries,
> Even from the tongueless caverns of the earth,
> To me for justice and rough chastisement."
>
> — SHAKESPEARE, *Richard II.*, I., 1.

> "O my offence is rank, it smells to heaven;
> It hath the primal eldest curse upon't,
> A brother's murder."
>
> — SHAKESPEARE, *Hamlet*, III., 3.

l. 26. **The Wanderings of Cain** is the title of a beautiful prose fragment by Coleridge.

P. 8, l. 24. **Babel** is the same as *Babylon*, which by derivation means "The Gate of God." The meaning "confusion" is said to be a popular etymology.

P. 9, l. 16. **Mamre.** A place in Palestine, supposed to be in the neighborhood of Hebron.

P. 10, l. 15. **Zoar.** The location has not been identified, though presumably it was near the Dead Sea.

Sodom and Gomorrah. According to tradition the ruins of these cities are at the bottom of the Dead Sea, but there is no evidence that this is so.

l. 26. **Beer-Sheba.** A town in the extreme south of Palestine.

P. 11, l. 12. **Tempt.** An old use of the word, meaning "to put to trial," not "to lead into evil."

l. 15. **Moriah.** A hill in Jerusalem on which Solomon built the Temple.

P. 12, l. 19. **Nahor.** The site of this city is unknown.

P. 13, l. 15. **Sod.** An old past tense of the verb *seethe*.

l. 17. **Red pottage.** The color was due to the brownish yellow lentils of which the pottage was made. — **Edom** means in Hebrew "reddish."

P. 14, l. 1. **Haran.** A city in Mesopotamia, important in ancient times as a trading post.

P. 15, l. 22. **Gilead.** A part of Palestine lying east of the Jordan.

P. 22, l. 27. **Goshen.** A part of lower Egypt lying between the Delta of the Nile and the present location of the Suez Canal.

P. 23, l. 4.

> "I laugh at the lore and the pride of man,
> At the sophist schools and the learned clan;
> For what are they all, in their high conceit,
> When man in the Bush with God may meet?"
>
> — EMERSON, *Good-bye.*

P. 27, l. 18. **Moab.** The name of a tribe living at the south-eastern end of the Dead Sea. — **Children of Sheth.** If Sheth is a proper name, its application is unknown. The phrase is perhaps to be translated "children of tumult."

P. 28, l. 5. **Pisgah.** A range of mountains lying northeast of the Dead Sea. Mount Nebo, from which Moses is thought to have viewed the promised land, is one of the summits of this range.

P. 32, l. 7. **Gibeon.** A town a short distance northwest of Jerusalem. — **Ajalon** is the modern Yâlo, fourteen miles northwest of Jerusalem.

> "I that rather held it better men should perish one by one
> Than that earth should stand at gaze like Joshua's moon in Ajalon."
>
> — TENNYSON, *Locksley Hall.*

l. 11. **The Book of Jasher.** A collection of national songs, now lost, narrating the deeds of the "upright men."

l. 21. **The Song of Deborah and Barak.** This is said to be the most ancient part of the Old Testament. The events which it celebrates are narrated in full in the preceding chapter.

P. 33, l. 28. **Abi-ezer.** The name of Gideon's clan, which he uses instead of his own name.

P. 34, l. 10. The point of Jotham's parable is that only a second-rate man would be willing to accept the kingship.

l. 20. **Shibboleth.** The Ephraimites were unable to pronounce *sh*. The meaning of the word used as a test ("ear of grain" or "flood") is of no consequence; any other word containing *sh* might have been used.

> "In that sore battle when so many died
> Without reprieve, adjudged to death
> For want of well pronouncing shibboleth."
>
> — MILTON, *Samson Agonistes.*

l. 29. **The Rock Etam.** The exact location is unknown. It is thought by some to have been a short distance south of Bethlehem.

P. 35, l. 20. **From Dan to Beer-Sheba** means from one end of Palestine to the other, Dan being in the extreme northern and Beer-Sheba in the extreme southern part. The distance is about 150 miles. — **Mizpah** is variously located. It is supposed by some authorities to have been a short distance northwest of Jerusalem.

P. 37, l. 18. **Six cubits and a span.** About ten feet.

Slang was formerly the past tense of *sling*.

P. 39, l. 6. **The Cave Adullam.** Supposed to be a town rather than a cave, located twelve miles southwest of Bethlehem. The name has come to be a synonym for a retreat of the discontented. The English Liberals, who in 1866 seceded from the Whig party in protest against the extension of the franchise, were popularly known as Adullamites.

l. 17. **Gath and Askelon.** Two of the chief cities of the Philistines. The position of Gath is uncertain. Askelon is on the Mediterranean southwest of Jerusalem.

P. 40, l. 1. Hanun had seized the servants whom David sent to him, and had shorn off half their beards.

P. 48, l. 26. **The Land of Uz.** Supposed to be a region east or south of Palestine. The exact location is a matter of conjecture.

P. 50, l. 11. **Skin for skin.** A proverbial expression interpreted as "life for life," "like for like," and in other ways.

P. 53, l. 6. "Job's comforters" has become a proverbial phrase.

l. 19. **After my skin.** The meaning is uncertain. A more literal translation is. "After my skin is destroyed, and without my flesh, I shall see God."

P. 55, l. 17.

> "Such music (as 'tis said)
> Before was never made
> But when of old the Sons of Morning sung,
> While the Creator great
> His constellations set
> And the well-balanced world on hinges hung;
> And cast the dark foundations deep,
> And bid the weltering waves their oozy channel keep."
>
> — Milton, *Nativity Hymn.*

l. 22. **Sweet influence of Pleiades.** Literally, "cluster of the Pleiades." Interpreted by some as meaning that the rising of the constellation was a harbinger of spring. — **Bands of Orion.** Orion may have been thought of as a giant bound in the sky. The "bands" were the three bright stars in the girdle.

l. 24. **Mazzaroth.** The meaning is unknown. It has been taken to mean Saturn, Sirius, the Signs of the Zodiac, and various constellations. — **Arcturus and his sons.** Perhaps the Great Bear.

P. 61, l. 4. **In a large room.** More literally, "in a large place" or "on broad ground."

P. 63, l. 4. **The Hermonites.** Dwellers on Mount Hermon. — **The hill Mizar.** Conjectured to be a reference to Zion.

P. 64, l. 3. "'The Lord is gone up with a shout, and God with the sound of a trumpet' rings still in my ears from my first childhood, and, perhaps, with something of my nurse's accent. There was possibly some sort of image written in my mind by these loud words, but I believe the words themselves were what I cherished.

I must have been taught the love of beautiful sounds before I was breeched." — R. L. Stevenson, *Juvenilia.*

P. 67, l. 21. **The Valley of Baca.** Probably between Jerusalem and Bethlehem.

P. 74, l. 8. **As the streams in the South.** Also translated "Like channels in the dry land."

l. 18. **He giveth his beloved sleep.** Literally, "For so he giveth unto his beloved in sleep."

P. 75, l. 6. **The dews of Hermon.** The dews of Mount Hermon are said to be like heavy rains.

P. 79, l. 1.

"A merry heart goes all the day,
Your sad tires in a mile-a."

— Shakespeare, *Winter's Tale*, IV., 3.

l. 28. The reference seems to be to the evil of gossip. "One who conceals the error of a friend is kind, one who harps upon such errors destroys friendship." As Matthew Prior expressed it,

"Be to her virtues very kind;
Be to her faults a little blind."

P. 80, l. 23. **The hearing ear.** "The hearing ear is always found close to the speaking tongue." — Emerson, *Race.*

P. 82, l. 18. Literally, "Like the sparrow in its flitting, like the swallow in its flying"; that is, aimlessly.

P. 87, l. 18. **Bread upon the waters.** Many interpretations of this proverb have been proposed, but none is entirely satisfactory. Perhaps the simplest rendering is as follows: "Perform good deeds continually without stopping to ask who will be benefited by them; you will have your reward in course of time."

P. 88, l. 12. Much ingenuity has been expended in explaining these metaphors. Thus "the keepers of the house" has been taken to mean the arms, "the strong men" the legs, "the grinders" the teeth, "the doors" the lips. The "silver cord" is thought to be the cord which suspends the bowl of an oriental lamp.

P. 92, l. 5. **Peep and mutter.** *Peep* is here used in the sense of *chirp*.

l. 21. "And when he falls, he falls like Lucifer,
Never to hope again."
— SHAKESPEARE, *Henry VIII.*, III., 2.

P. 93, l. 8. **Dumah** is conjectured to be another name for Edom. — **Seir** is the name of a range of mountains south of the Dead Sea.

P. 100, l. 1. **Ramah.** Two places near Jerusalem have this name. — **Rachel.** The meaning of the reference is uncertain.

P. 110, l. 5. **Valley of decision.** Perhaps equivalent to "valley of judgment."

P. 111, l. 4. **The plummet.** The reference is to Zerubbabel's activity in the rebuilding of the temple.

P. 115, l. 5. **Mammon.** The word means simply "riches," but it is here used in the sense of "the god of riches."

P. 118, l. 10. "**Horatio.** If your mind dislike anything, obey it: I will forestall their repair hither, and say you are not fit.

"**Hamlet.** Not a whit, we defy augury: there's a special providence in the fall of a sparrow. If it be now, 'tis not to come; if it be not now, yet it will come: the readiness is all."
— SHAKESPEARE, *Hamlet*, V., 2.

P. 120, l. 19. **Sign of the prophet Jonas.** For the meaning, see Matthew xii. 39–41.

P. 127, l. 18. The reference seems to be to the valley of Hinnom on the southeast side of Jerusalem, where the refuse of the city was cast, and was either burned or left to decay.

P. 131, l. 9.

"Shall I keep hogs, and eat husks with them?
What Prodigal portion have I spent, that I
Should come to such penury?"
— SHAKESPEARE, *As You Like It*, I., 1.

P. 132, l. 16. **Green tree.** The terms of the metaphor in this proverbial saying are obscure. The meaning appears to be, "If

they do these things in the beginning of their transgression, what will they not do when they are hardened in sin?"

P. 134, l. 23.

"Work wel thy-self, that other folk canst rede;
And trouthe shal delivere, hit is no drede."

— CHAUCER, *Balade de Bon Conseyl.*

P. 138, l. 7. **Too superstitious.** The original is somewhat more courteous. It may be translated, "I perceive that ye are (if I may say so) too superstitious."

l. 21. The words quoted by St. Paul occur in the *Phænomena* of Aratus.

P. 141, l. 26. **Coals of fire.** Usually interpreted as referring to the remorse and shame which one feels when good is returned for evil.

P. 144, l. 6. **Charity** is here equivalent to *love*.

l. 26. "For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

— TENNYSON, *Crossing the Bar.*

P. 146, l. 14. **I speak as a fool.** In accordance with his announcement at the beginning of the chapter that he will for the nonce speak boastfully of himself.

SUGGESTIONS TO TEACHERS

Two principal methods of committing to memory are made use of in the schools, the method of rote and that of instantaneous impression. The first consists in reading the passage to one's self, silently or aloud, over and over, until the sound of the words or their appearance on the page is impressed upon the memory. The process may be more or less rational. In one case the pupil, while he pronounces the words, dwells upon their significance, their logical sequence, their appropriateness. In the other case he repeats them mechanically as if they were in an unknown tongue.

The second method, that of instantaneous impression, is an involuntary process. It can take place only when attention is keyed up to a high pitch by means of some inner or outer stimulus, such as suspense, curiosity, or competition. When this condition is fulfilled, the words fall upon the mind like rays of light upon a sensitized plate. They instantly become incorporated in the mental constitution and cannot afterward be got rid of. Every one can recall experiences such as this, when certain words, heard in moments of great excitement, etched themselves into the memory as parts of an unforgetable impression.

The rote method is by no means to be despised. It cultivates will-power and patience. It is also a necessity in the business of life, where things must often be retained in memory by main strength if they are retained at all. Every pupil should somehow acquire the power of setting himself doggedly to the task of committing passages to memory. But it is a wasteful as well as a

necessary process, and in the schools it should not be carried too far. And it should, of course, be as little mechanical, and as highly rational, as is possible.

The impressionistic method, on the other hand, is stimulating and conservative of energy. It has also the great advantage that it is enjoyable. But the teacher must do all the work. He must supply the stimulus and create the situation out of which the sudden stroke of memory proceeds. Every good teacher knows how to do this; but the following exercises, planned to accomplish this end, may suggest to some who have not given the matter close attention, methods of varying the procedure and giving to it a renewed interest: —

1. The teacher reads to the class a selection in prose or poetry in which a quotation is used with telling appropriateness and force, as the chapter of the *Tale of Two Cities* describing the death of Sidney Carton.

2. The pupil writes a story, in the course of which some passage, selected by the teacher or by himself, is used effectively.

3. A picture is exhibited or a poem is read, and the pupils are asked to find a passage that may be used as a title.

4. A selection in which a Bible phrase or verse is effectively used is read to the class, the phrase or verse in question being omitted. The pupils are asked to supply the omission.

5. The pupils are asked to find in certain literature examples of the effective use of Bible passages.

6. A number of Biblical allusions are read to the class from Macaulay, Milton, or other writers, and pupils are asked to find and quote the passages.

7. The substance of a passage is given in other language, and the pupils are asked to find and quote the passage.

8. A part of a passage is given; the pupils supply the rest.

9. Pupils find passages which might have been the mottoes of famous men, as of Columbus, Washington, Lincoln, and others;

especially passages which these men might have used on certain occasions in their careers.

10. Passages are found which might be used as inscriptions for buildings or monuments.

11. A word is given; the pupil supplies the quotation in which it is found.

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